New York 5th Nov. 54.

Dr. Sir,

I am favored with your letter of the 28th Ult. and while I reciprocate the desire you express "to promote love and sacred unity with those who worship God, without regard to sect" I will readily, as far as in my power, afford you the information you require.

You ask

1. & 2. Have the Jews any theological schools and if so which is the greatest? Where are the chief seats of learning of your denomination?

The Jews in the United States and in England have not yet any theological schools; in consequence of which most of the ministers in both countries are not natives. Arrangements are however in progress to establish such a school either in New York or in Philadelphia — and probably one will also be established in Cincinnati.

In France the Jews have "l'ecôle Rabbinique" at Metz, which is considerable and maintained at the charge of the Government. In Italy the Collegia Rabbinica at Padua is old and very celebrated as is also that at Venice. In Germany there was a great school at Furth near Nuremberg; but of late years it is become much reduced and has to be removed to Hamburgh. A new college has very lately been founded at Breslau in Silesia; while the school at Prague in Bohemia is one of the oldest in Europe. In Holland the school at Amsterdam is considerable; but it is chiefly in Eastern Europe, Poland and Turkey, that schools are numerous. Warsaw

Wilna, Posen, Lemberg, Slonym Krotoschin in Poland Presburg Pesth and Groß-Kanischa in Hungary take the lead. Constantinople and Saloniki (Thessalonica) are very old and great seats of learning. — In Asia, Jerusalem Damascus, Bocharah and Hamadan; and in Africa Tunis, Fez and Meguinez are known as great seats of learning which, indeed, abound more in the East than in the West —. To decide which of all these is the greatest is what I could not undertake to do, as their reputation like their prosperity is fluctuating and depends in a great measure on the fame of the teachers. Thus for instance during the life of the late Rabbi Akeebah Eiger the School in the small town of Posen numbered constantly from 1500 to 2000 Students. Since his death and at present, I doubt whether one tenth part of that number attend the School.

3. What preparation is required of your divinity Students and how are they inducted into the priesthood?

They must be thoroughly acquainted with Scriptural and Rabbinical Hebrew and Chaldee; with the Bible and its principal Jewish Commentators, Jarchi, Kimchi, Aben Ezra, Nachmanides, Abarbanel &c; with the Talmud and its chief expounders, Raschi Tossaphoth &c; with the Digest of Rabbinical Law called Shulchan Aruch in all its parts & with the Scholia thereon. This, in the East is deemed sufficient. In the West (Germany France, Italy, England, Holland and the U States) a knowledge of the Classics and general literature has of late years also been required.

Induction formerly was by imposition of hands. At present it is by Diplomat granted after examination and declaring the holder worthy and competent to be a Morenu teacher or Doctor in Israel.

There is no priest hood, like that of the Romish or Anglican church, among the Jews. The Cohanim, descendants of Aaron-a hereditary priestly family- have no claims to the ministry beyond any other Israelite, as their right to minister at the altar of the Lord (to the exclusion of all others) is in abeyance till the restoration of Israel. Many students who obtain diplima as Morenu do not enter the ministry; and the inferior grades as Reader or Sextor do not require diplomas but are appointed by the congregation. The possession of a diploma as Morenu, entitles the holder to the designation Rabbi, but it is election by a Jewish Congregation that confers the office.

4. Do the Jews of Europe or America sustain a Mission in Palestine? If so at what points and how successfully?

The Jews do not either in Palestine or in any other country entertain a Mission, though every Jew who lives according to the precepts of the Law of Moses is a Missionary.

At Jerusalem, Hebron Tiberias Zaphath and other places in Palestine there are numerous Jewish residents natives of various countries who keep up a constant intercourse with their brethren in every part of the world, the more necessary as Palestine in its present condition offers scarcely any means of Earning a livelyhood

5. Is it true that the Rothschilds have obtained

a mortgage upon Palestine by a Loan of
10 millions of Dollars to the Sultan of Turkey?
No! certainly not — If the Rothschilds as moneys
lenders have granted a Loan to the Sultan —
of which I know nothing — they are sure to
require securities more available than a Mortgage
on the desolation and sterility of Lawful Palestine.
As Jews, believing in Scripture such an idea
as a recovering of Palestine for money, could
never enter their minds. "For nought have
ye been sold, and without silver shall ye
be redeemed" Is 52:3 is the Emphatic promise of God's
holy word.

6. Is there a disposition among Jews to settle
in Palestine?

In its present condition no; especially among
the western Jews or those of Germany France
Holland England and the United States.
Pious Jews - chiefly from Poland Turkey, Arabia
and the southern shores of the Mediterranean - rarely
from Italy or Germany - go to Palestine in the
decline of life to die there, and they are supported
by charity from their brethren in every part of
the world. The country itself offers very few
resources for industry has scarcely any trade
or agriculture and very little security for
person or property — Some very limited attempts
have recently been made to revive agriculture?
with what success remains to be seen

7. Does your denomination believe generally
that Palestine will literally be restored to
them and that again they will possess a
temporal kingdom.

Yes! such is the promise repeated by all

the prophets from Moses unto Malachi. The predictions relating to the dispersion of Israel, their sufferings and their preservation have been fulfilled to the letter and even to the minutest details. The converse of these predictions, the prophecies relating to the restoration of Israel and of the Kingdom of David are not less distinct, and will, as we firmly believe be as literally fulfilled. How and when this is to be done we do not know "When the Lord bringeth back the captivity of Zion we became like, (them) that dream" says the Psalmist. But it is clear that it will be the work of God which no efforts or impatience of ours, (or of any men) can in any way accelerate. "Though it tarry wait for it; for it will surely come & not be delayed" saith the prophet "In its time will I hasten it saith the Lord." Amen!

Having thus fully replied to your questions allow me to add that my indifferent state of health and my numerous avocations have not permitted me sooner to answer you, and indeed render letter writing quite a task to me at all times. But as I apprehend your society consists principally of young men preparing for the ministry I have deemed it a duty to afford them that correct information which it is so essential they should obtain, especially as we, our social condition and religious opinions are so

little known among your people. I now bid the members of Your Society and yourself God speed ye, trusting that you and they will on all occasion bear in mind that "we all have One Father, that One God hath created us"

I am Dr Sir
Very truly Yours
N. J. Raphall

To
Wm. Chas. Howard Malcom
Cor. Sec. to the Soc. of Inquiry
Presbyterian Theo. Sem.
Princeton N.J.

[Read Dec. 1. By a vote of the Society, a letter of thanks was returned to Dr. Raphall for this very charitable & interesting letter.] C.H.M.